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CORRESPONDENCE.

TO THE EDITORS OF "THE JEWISH QUARTERLY REVIEW."

DEAR SIRs,—It does not seem necessary that I should trouble you with a reply to the Rev. M. Hyamson's comments upon my article on "Authority and Dogma." But I wish to say this: Mr. Hyamson has taken pains to make many learned quotations to prove that eminent authorities in Judaism believed in the restoration of sacrifices, though he has avoided others which I am informed lead to an opposite conclusion. The opinions of eminent authorities, however, was not the main contention which I submitted in the January number of this REVIEW. The question which I ventured to discuss was the unreasonableness of persons of this generation praying for what they do not desire. I endeavoured to set forth the untenable nature of the doctrine of the restoration of sacrifices on general grounds. To this issue Mr. Hyamson gives the go-by, whilst he misconstrues what I wrote into a personal wrangle about the conduct of the Chief Rabbi, for whom he assures your readers that he entertains very great respect. I desire to add that I do not yield even to the Rev. M. Hyamson in personal regard for the present accomplished Chief Rabbi, and that nothing which I have written is in conflict with this feeling. The question was entirely impersonal, and concerned a dogma which should not be regarded as an essential of the Jewish religion. The matter is not one of learning, or I should not have embarked upon it. It is a subject of belief and conviction. The weakness of Mr. Hyamson's contentions is betrayed in the remark, towards the end of his paper, that I have no right to interfere in the question whether the restoration of sacrifices should be considered a crucial test of adherence to Judaism because I am not what is called "Orthodox."

I am, Yours faithfully,

OSWALD JOHN SIMON.

Note on our last number.

Herr S. J. Halberstam writes as follows:—"Regarding Samuel Portaleoni (JEWISH QUARTERLY REVIEW, V., pp. 505-515), I wrote in *Hamagid*, 1873, p. 221, and printed his defence of the מאור עינים.

The MSS. cited then may be found in my Catalogue קהלת שלמה, Nos. 227, 228. He also wrote a commentary to the *Sefer Yetsira*. Cf. the same Catalogue No. 165."

Herr Halberstam also takes this opportunity to make a few corrections:—

Page 365, for	דלא למיבחר	<i>read</i>	דלא למיהדר
„ 500, „	ויקיר האשה	„	ותכיר האשה
„ „ „	סמחה	„	שמחה
„ „ „	אשתי חבת	„	(מנשים באהל חבורך=אשתי מבת)
„ 501, „	ולכריסה	„	ולכניסה
„ „ „	כרענתי	„	כרעתי
„ 503, „	בסרי	„	בשרי
„ „ „	וראת ה' ומסכלת	„	יראת ה' ומשכלת
„ „ „	בסף	„	כסף
„ „ „	בסמחה	„	בשמחה
